THE BALM OF GILEAD, FOR *The wounds of* ENGLAND.

Applyed in

A SERMON

Preached at *Westminster*, before The Honourable House of *COMMONS*, at the late solemn Fast, *August* 30. 1642.

By ANTHONY TUCKNEY, *D.D.* and Master of St. *Johns* Colledg in *CAMBRIDG*.

Published by Order of that House.

Mal. 4. 2. *Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings.*

2 Chron. 14. *If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways: Then will I hear from heaven, and will forgive their sin, and will heal their Land.*

[illegible] Printed for John Rothwell and Samuel Gellibrand, 1659.

TRINITY COLLEGE
LIBRARY
CAMBRIDGE

TO

The Honourable House

OF

COMMONS,

Now assembled in

PARLIAMENT.

WHat your Religious attention welcomed from the Pulpit, by your command is now come to the Pre[illegible] humbly craveth your Patronage, as it there injoyed you acceptance: [illegible] plain piece it is, but mourning Shutes use to be plain, and so should mou[illegible] be also: Fidling [illegible] are no[illegible] When God hath [illegible]ed our Harp into mourning, [illegible] of them [illegible] May it therefore be but any help this way, that the mourning Turtles voice may be yet more heard in our land, I should even in these sad times of our heaviness rejoyce in hope, Job 30 31. Cant. 2. 11, 12.

 that

that the Winter were already well nigh paſt, and the rain blown over and gone: Mean while your faithful continued endevours, that the Sun of Righteouſneſs may yet draw nearer to us in brighter and warmer beams of his truth and grace, will much encourage our hearts after all winter ſtorms, comfortably to expect a Summers flouriſh, and Harveſts joy: You have indeed hitherto had a wet Seed-time of it, whileſt you have for ſo long a time been ſowing in tears; but be pleaſed to go on ſtill in Gods work and ſtrength, though it ſhould be yet weeping, if withal it be but bearing of precious ſeed, for then doubtleſs at laſt you ſhall come again with rejoycing, and bring your ſheaves with you. Great is the work whereunto the Lord of the Harveſt hath called you, in which the eyes of God, Angels and men are upon you; ſo that if you ſhould now faint and quail it would be with a witneſs. O quit your ſelves like men, and be ſtrong.

God by our hand hath begun to thruſt his ſharp ſickle into the Romiſh tares, the time is come for you to reap, for the Harveſt of the earth is ripe; let not God therefore now want work-men,

nor

nor they courage and ſtrength to bear the heat and burthen of the day, you will ſo at length come to a more comfortable evenings reckoning, a more quiet nights reſt in death, and a moſt bleſſed upriſing at the laſt great day, in that Harveſt of the end of the world (and we hope before) you and yours, will reap the fruit of all your labours; then it will be no grief of heart to you, that you have been conſtant and unmoveable, abounding alwayes in the work of the Lord, when you ſhall find that your labour hath not been in vain in the Lord; then whileſt you ſhall hear your Maſters Euge's, *and be in the midſt of Angels* Hallelujahs, *we with all the Hoſt of Heaven will joyn with you, and help you to ſhout aloud with joy: He that ſhall then be your Judg, be now your Counſellor and Protector; both now, and then, and ever your Saviour. So prayeth*

The unworthieſt of his Servants.

And yours in him.

ANTHONY TUCKNEY.

Die Mercurii 30. Aug. 1643.

IT is this day Ordered by the Commons assembled in Parliament: That Sir Edward Ascough, and Sir John Wray, do from this House give thanks unto Master Tuckney of Boston, and Master Coleman of Blyton in Lincolnshire, for the great pains they took in the Sermons, they this day preached at the intreaty of this House at S. Margarets Westminster, It being the day of publick Humiliation, and to desire them to Print their Sermons. And it is Ordered, that no man shall presume to Print their Sermons without licence under their hands.

H. Elsynge Cler. Parl. D. Com.

Reader before thou readeſt the Book, be pleaſed to Correct theſe many faults in the Printing of it.

IN the Epiſtle Marg. *read* 2 Kin. 5. In the Book, *page* 9. Marg. *read* μηδ'ἑπω'ν. *page* 20 *l.* 25 *r.* as an, *p.* 22 *l.* 28. *r.* v. 3. *p.* 23 *l.* 8 *r.* this, *p.* 29 marg. Pſal. *r.* 136. *p* 33 marg. *r.* Mark. 6. *p.* 42 mar. Revel. 22. *r.* 21. marg. *Brightman* r. *Brightman* on Revel. 7. 17. *p.* 44 *l.* 4. r. *Daniel*, *p.* 50 mar. dele Ant. *p.* 54 *l.* 12 *r.* nulled, *p.* 59 *l.* 20 *r.* takes, *p.* 66 *l* 3 *r.* hinting, *p.* 95 *l.* 11 *r.* intruded, *p.* 104 *l.* 20 *r.* jointly *l.* 28 *r.* heady, *p.* 112 *l.* 1,4 dele the Parentheſis, *p.* 113 *l.* 21 נפש r. נפש Jer. 32.41. *p.* 123 *l.* 4 *r.* rather then from, *l.* 27 πολυάνδριον *r.* πολυάνδριον, *p.* 113. *l.* 10 *r.* the joint, *l.* 12 *r.* every, *p.* 134 *l.* 8 *r.* the return, *p.* 141 *l.* 24 *r.* Regions round about Jordan, to, *p.* 145 *l.* 14 *r.* nearer, the way to, *p.* 146 *l.* 21 *r.* leadeth, *p.* 152 *l.* 14. *r.* that, *p.* 153 *l.* 3 dele of, *p.* 163 *l.* ult. dele was *p.* 170 *l.* 5. *r.* quieted, *l.* 23 *r.* ſolet, *p.* 179 *l.* 24 dele of a, *p.* 206. *l.* 29 *r.* ſeldomer, *p.* 208 *l.* 17 *r.* whileſt it, *p.* 234 *l.* 16 *r.* Joh. 14. *p.* 215 *l.* 3 *r.* fruit, *p.* 216 *l.* 26 ἀκρατὲ *r.* ἀκράτε, *p.* 217. *l.* 11. dele only, *l.* 22 *r.* Iſa. 38. 17. *p.* 220 *l.* ult. *r.* fly of, *p.* 225. *l.* penult *r.* almoſt, *p.* 233 *l.* 5 dele not only, *p.* 241 marg. חנר *r.* חנן *p.* 242. marg. *r.* Pergentes, *p.* 245 *l.* 1 *r.* leave him, *p.* 245 marg. *r.* caſuq; *p.* 247 *l.* 7 *r.* ſtandard, *p.* 251 *l.* 1 *r.* καινοφωνίαι κενοφωνίαι. *p.* 253 *l.* 26 *r.* Teſſeræ, *l.* 27 *r.* indices, *p.* 255 marg. *r.* Aſinus Iſidis, *p.* 256 *l.* 9 r. *Paul's*, *p.* 257 *l.* 14 *r.* Philoſophari Rhetoricari, *l.* 25 dele yet, *p.* 259 *l.* 8 *r.* that the Apoſtles, *p.* 262 *l.* 19 *r.* ἰγιαινόντων, *p.* 263 *l.* 4 *r.* would, *l.* 26 אסק *r.* אסת *l.* 21 יחרק *r.* יחרו *p.* 265 *l.* 11 *r.* weeds, *p.* 267 *l.* 17 *r.* diſſeaſed, *p.* 268 marg. Pro. 3. 24. *r.* 21. & Pro. 8. 24. *r.* 23. *p.* 302 *l.* 7 *r.* extern nal, *l.* 23 much leſs in the ſacred, *r.* to be recorded in any mans, *p.* 303 *l.* 10 Epiſtles, *r.* Epiſtle.

Collegium SS. et Individuæ
Trinitatis in Academiâ
Cantabrigiensi

A SERMON

Preached before
The Honourable Houſe
OF
COMMONS,

At the Publick Faſt, *Auguſt* 30.
1643.

JEREM. 8. 22.

Is there no balm in Gilead? Is there no Phyſician there? why then is not the health of the daughter of my people recovered?

THE wound is mortal, when the patient dyeth under his Chyrurgeons hands: and ſuch a deadly wounded body of his people had our Prophet here under his cure; which when he could not heal, he weeps over; they ſwoon, and he faints, ver. 18. they are con-

founded, and he is astonished, ver. 21. and as a man in passion and amazement expresseth a greater πάθος, by asking questions, then by speaking sentences: As *Ahashuerus*, *Esth.* 7. 5. *Who? where?* so the Prophet doth the like here in his, *Is there not?* And again, *Is there not?* and then, *Why is not? Is there no balm in Gilead? is there no Physician there? why then is not the health of the daughter of my people recovered?*

The first question, *Is there no balm in Gilead*, &c. had it been made by any of the poor unbelieving people affirmatively, Thus, *Is there any balm in Gilead?* especially relating to the bad successe which might seem to intimate the contrary, (as theirs, *Exod.* 17. 7. *Is the Lord amongst us?*) would have expressed a doubt, whether indeed there had been any balm, seeing there was no healing by it: but when made by the Lord himself, or by the Prophet in his name, with the negative אין, as aggravating that ill successe; so it is a stronger, even a double affirmation, that indeed there was both balm in Gilead, and also a Physician there, which not only he affirms but

but also he appeals to them, whether they could deny, and taking it for granted that they could not, he proceeds to his

Second question, *Why then is not, &c.* which is a question partly of iniquity; Why? And partly of a bemoaning and expostulating complaint: That such admirable helps should be no more helpful, means so proper and precious, so unsuccesseful, that *Gileads* balm, (the best medicine) and *Gileads* Physician, (who best knew how to apply it) could work no better a cure on a poor dying people. *Is there no balm in Gilead? Is there no Physician there? and then why, O, why then is not the health of the daughter of my people recovered?* A little for the explication of the words.

As 2 Sam. 13. 4. Ezek. 18. 3.

By *Gilead*, understand either the City so called, *Hos.* 6 8. which is conceived to be a chief *Emporium* where such commodities were sold: or the Land and Country of *Gilead*, as it is elsewhere called in Scripture, containing the whole lot of the two Tribes, and half on other side *Jordan*, as appears from 1 *Kings* 10 33 where the plant that afforded it, especially abounded:

Gilead Shindler ad vocem גלעד צרי Deut. 34. 1. 1 Kings 4. 19. *Mercer. in* Gen. 31. 47.

ded: ſo we read of the *Iſhmaelites* that bought *Joſeph* carrying balm from *Gilead* to *Egypt*, *Gen.* 37. 25. and the daughter of *Egypt* is bidden to fetch balm from *Gilead*, *Jer.* 46. 11. and accordingly, *Ezek.* 27. 17. we find it to be one of the ſpecial commodities that *Judah* and the land of *Iſrael* traffiqued with *Tyrus* in, according to that of *Pliny*, *Balſamum uni terrarum Judeæ conceſſum*, as though balm were a peculiar largeſſe vouchſafed by God to *Judea* only, there only to be had, or at leaſt (as *Sylvius* obſerveth) the beſt there only, God willing that all other Nations ſhould be beholden to *Iſrael* for balm it may be thereby hinting to us, that he would have the whole world beholden to his Church for healing

Lib. 12. *cap.* 25.

Balm. * *Ab odoris ſui ſuavitate nomen urbi deliſſe creditur.* Moller. in *Pſa.* 133. 2.

Balm] For nature and kinde the juice or oyle, which a lower ſhrub growing eſpecially about * *Jericho*, (the bark of it being cut with glaſſe, or bone, or ivory knives) weeps or bleeds out. For price and worth ſuch, as *Dioſcorides* ſaith, that in his dayes it was ſold for double its weight in ſilver: *Pliny* affirms, that in his time a thouſand of their pence (one

(one of which was the fixth part of an ounce) was given for a quart of it. (ſo that as *Rhenodius* conceiveth) only Kings and great men had it, and uſed it: For vertue and efficacie δύναμιν ἔχει ἐνεργες ἀτλω, ſaith the forementioned Authour, moſt ſtrong and ſoveraign, *Medicina difficilimorum morborum*, wellnigh a *Catholicon* for all diſeaſes, and a cure for the worſt: I liſt not here to reckon up to you all that they ſay its good for, whether applyed inwardly or outwardly, how it helps the eyeſight and breathing, eaſeth the headach, qualifieth feavers, *&c.* but eſpecially to my purpoſe, *ulcera purgat*, &c. it cleanſeth fouleſt ſores, healeth deepeſt wounds, and cureth the moſt venemous ſtinging, of Serpents and the like. This was in the letter *Gileads* balm. *Skindler*

To which the Prophet in the Text joyneth its *Phyſician*: Artiſts uſing to abound where they have ſuch great plenty of materials: Many good Phyſicians, where ſo much good Phyſick. *Phyſician*

Both which put together, in the true meaning of our Prophet, hold

out

out compleat means, fully able (*in genere mediorum*) to work a perfect cure, even when the wound or diſeaſe is otherwiſe moſt deadly and deſperate.

And yet here they failed, for notwithſtanding them the latter part of the Text ſaith, that the health of the daughter of that people was not recovered; for the clearing of which expreſſion, I ſhould abuſe your attention and time (both better now to be improved) ſhould I be large in Grammatical Criticiſmes upon this Hebraiſme of [The daughter of my people;] leſſers Towns and villages, in the ſimplicity of that holy tongue, are called the daughters of the *Me-*
Joſh. 17. 16 *tropolis*, or mother City; and the
Gen. 23. 11 Citizens or Inhabitants of any City or Country, the ſons of it, בני עמי *filii populi mei*, for *populares mei*: but leave we thoſe obſervations, and take it here plainly, the daughter of my people, for the body of that people;
2 Kings 9. 21. that Virgin daughter of *Zion*, who though as tenderly beloved of God, as tendereſt daughter by deareſt parent is or can be, yet by her wilful caſting of her ſelf into a deſperate

ſickneſs,

ſickneſs of ſin, ſhe had made the wound of her miſery incurable; incorrigibleneſs in ſin againſt all beſt means ended in irrecoverableneſs of miſery, notwithſtanding all beſt medicines; this latter I conceive is here eſpecially intended, though the former is preſuppoſed, becauſe in point of ſin, therefore alſo in point of miſery: although there was balm in *Gilead*, and a Phyſician there, yet the Prophet complains that the health of the daughter of his people was not recovered.

From which words thus explained, we may obſerve theſe three particulars.

1. *That there is balm in Gilead, and a Phiſician there.*

2. *That for all that, the health of Gods people for the preſent may not be recovered.*

3. *That in ſuch a caſe the cauſe hereof is diligently to be inquired after, and moſt ſadly to be bemoaned and complained of.*

Is there no balm in Gilead? As much as if he had ſaid, Yes there is, there is the firſt: The health of the daughter of my people is not recovered;

there

there is the ſecond: בי מרוע *quare igitur*; Why then, O why then! So the Prophet expoſtulates with his people, and mourns over their miſery: there's the third.

The firſt was, *There is balm in Gi-*
Doct. 1. *lead, and a Phyſician there, i.e.* means in the Church, and amongſt the people of God, ſufficiently, abundantly, able to cure their deadlieſt wounds, and to recover them from deſperateſt miſeries: The meaning of the queſtion, Is there not, being (as we have heard) yes for certain there is; as in every Country there is uſually a medicine for its own proper diſeaſes, ſo in Gods inheritance there is balm to cure all: and as ſome conceited Phyſicians ſay, there is a natural balſome in mans body; ſo for certain there is a moſt ſoveraign balm (dropt down from the head) in the body of Chriſt, which can heal all its ſickneſſes and wounds: it being

Our Fathers houſe, in which there is bread enough to relieve the pooreſt pined prodigal, *Luk* 15 17

Gods inheritance, in which all his ſprings lie to refreſh the moſt thirſty

thirſty fainting creature, *Pſal.* 87. 7.

The very *myrotheſium* or repoſitory, in which God hath laid up all his moſt ſoveraign oyls and balſomes, fully able to maintain and recover his peoples health in all their deadlieſt extremities: So that in them all, in the worſt of all, we may ſay, *Yet God is good to Iſrael*, *Pſal.* 73. 1. and as deſperate as the caſe ſeems to be, *Yet there is hope in Iſrael concerning this*, Ezra 10. 2. or that, or whatever it is, there is hope in Iſrael concerning deſperateſt evils becauſe balm in *Gilead* for deadlieſt dangers and miſeries.

But becauſe the goodneſſe of the Phyſick will be evidenced by the greatneſs of the cures wroug't by it; one of the beſt wayes to prove that there is balm in *Gilead*, and a Phyſician there, will be to ſhew under ſome general heads, what great cures have been wrought there.

1. Of deepeſt wounds, and moſt violent and malignant diſeaſes; I mean of moſt grievous and deadly dangers and miſeries; for ſuch in all ages have the Churches miſeries uſed to be: as in pureſt airs ſometimes acuteſt feavers, ſo pureſt Churches,

ches; and holiest men, have been wont to conflict with extreamest miseries: Mans rage will do what it can to make and enflame the wound, and the old serpents poison would make it incurable. No afflictions like to the Churches persecutions: *No* Lam. 1. 12. *sorrow like mine*, said the lamenting Church; yea and adde too, and say, No salvation like thine also: It hath been ἐκ τηλικαύτου θανάτου, *from so great a death*, that Gods people have 2 Cor. 1. 10. been delivered; none have been more deeply wounded, nor any so admirably cured as the Spouse of Christ; in the midst of all these deaths (blessed be God!) she lives still, and will for ever: there is balm then in *Gilead* that hath healed such deadly wounds and diseases, which the body of Christ above all have laboured under, taking out of them the venome of the Serpents sting, yea the inflammation of Gods wrath, that in the first place hath been the cure of deadliest wounds, such as (the Lord knows) ours now are.

2. When there are many of them, even a complication, and as it were a whole Systeme of diseases on the body,

dy of Christ at once: not in one part only; but *totum pro corpore vulnus*, when sick and sore all over, as *Isa.* 1. 5,6.

Nor in one Kind only, but of all sorts, as *Pineda* labours in *Jobs* maladies to find out all kinds of diseases. *Pineda in Job 2.*

In which case the cure is wont to be harder; because as all diseases are contrary to health, so one of them often to another; so as that which helps the one, may wrong the other, as it sometimes falls out when the Liver and Spleen are distempered together. And yet so the body of the Church (alas! of our state and Church at this present) conflicts at one time with many, and them contrary miseries, in time of war, (and such times our sins are now brought upon us) in truth with all; πόλεμος ἁπάντων πατὴρ, most true in this sense, then a Troop comes, war and changes together, *Job* 10 17. In this universal scare-fire the flame is kindled in every corner of the house: This general κακεξία leaveth no part of us free, we are ill all over, every where, and almost every way; yea, and *Like him Prov. 5. 11.*

and in contrary wayes very miſerable, as in ſad convulſion fits, one neareſt member pluckt from another, and which is moſt miſerable, ſo, as heal the one, and you wound the other. We go through fire and water, as
Pſal. 66. 12 the Pſalmiſt ſaid, in which caſe that which quencheth the one, encreaſeth the other, ſuch an ague and purgatory of hot and cold fits, of various and contrary miſeries the whole Land now labour of, and ſinks under. But is there ſuch a medicine as can help both, and heal all? Yes, if you will believe *David*, who could ſet his *probatum eſt* to it, who met with as many and croſſe ſad paſſages as the moſt; and yet after all, out of his own experience, could ſay, *I ſought, and this poor man cryed, and then God delivered him from all his fears, and ſaved him out of all his troubles*, Pſal. 34. 4, 6. and ver. 19. רבות רעות *great and many* (for the word ſignifieth both) *are the afflictions of the righteous, but the Lord delivereth him out of them all*: where there is a [*many*] in the diſeaſe, you ſee there is an [*all*] in the cure, in our God, that which can cure an *all* of ſick-

ſickneſſes, *Pſal.* 163 3. In our Lord Jeſus that can heal, πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, all manner, as of lighter diſeaſes, ſo of more grievons ſickneſſes. The people of God have been reſcued from multitudes of Bulls, *Pſal.*68 30. ſtom ſwarms of angrieſt Bees, *Pſal.*118.12. From innumerable evils compaſſing them round about, *Pſal.*40.12,13. Have not ſunk, *When deep hath called upon deep, and at the noiſe of Gods water-ſpouts, all his waves and billowes have gone over them*, when like a wrackt man toſſed with billows from below, and almoſt drowned at the ſame time with ſhowres and ſpouts of rain from above, when earth ſhakes and heaven thunders, even out of greateſt crowds of evils, and enemies that have been plucking the body of Chriſt apieces, quite contrary wayes hath it yet been delivered; ſuch a *Panacea*, ſuch an All-heal hath God provided for his Church: Sure there is balm in *Gilead*, and a Phyſician there, that hath cured ſuch varieties and contrarieties of diſeaſes. Matt.4.23 Pſa.42.7,8

3. And this further in the third place, when grown *Chronical*; now old.

old ſores are hardlier healed, and hectick fevers uſually incurable. Ours now begin to grow in years, and the maladies of the Church of God in former ages have not only (according to former particulars) been ſore and many, but alſo of long continuance; not only dead, but even dry bones: if meant of the Jews in *Babylon*, they lay ſeventy years unburied; if of the other ten Tribes, it is three thouſand years ſince their firſt death, now ſo buried in obſcurity and oblivion, that we cannot tell where they are to be found (which is much longer then our miſeries ſhall continue, though they ſhall prove yet more deadly) and yet theſe, after all this, ſhall live; and therefore though for the preſent we be very ſick, yet let not our hearts dye; for this is more then *Gileads* Balm or Phyſician, for our bleſſed Saviour as eaſily to raiſe up a dead *Lazarus* when he ſtinketh, as the Centurions ſervant that is but ready to die; and make his people glad, not only after dayes of affliction, but even after years wherein they have ſeen evil; the Sun of righteouſneſs ariſing,

Deut. 28. 59, 60. Ezek. 37. 3. &c.

Joh. 11. 39 Luke 7. 2.

Pſa. 90. 15. Mal. 4. 2.

ſing with healing in his wings, as certainly, and it may be more comfortably, after the longeſt Winters night, as on the earlieſt Summers morning: there is balm then in *Gilead*, and a bleſſed Phyſician there, that can cure ſo grievous, ſo many, ſo contrary, ſo inveterate diſeaſes.

4. And then when all, upon all the former particulars, for any humane help or skill, is proved deſperate and incurable: and ſo judged,

Firſt eſpecially by *Enemies*, who uſe to think as they would have it, and ſo antedate as their own deliverance, 28. 1,2,3,4. ſo the Churches deſtruction, before God intends either. So you may over-hear *Davids* enemies whiſpering, that an evil diſeaſe ſo clave to him, that now that he was down, for certaine he would never riſe more; but even then God was both Phyſician and Nurſe to him, making his bed for him when they accounted him bed-rid: thus they ſet the clock too much forward, but it haſtened never the more holy *Davids* ſun-ſet; as in another place, when they conceive that *God hath forſaken him*, and

what

what then but *perſecute and take him*
Pſal.71.11. *for there is none to deliver him*; even
12. then Faith can look at him, as not farr from him, and making more haſte toward him to help him, then they could to deſtroy him. It is mercy that Gods hand is not tied up, when *Pharaoh* thinks Iſrael is ſhut up,
Exo.14.3. and when he had already ſwallowed
Exo.15.9. them up in his thoughts; then the good Shepherd plucked the Lamb out of his mouth. How far thoſe black mouthes that have been ſo wide open to blaſpheme God, have already in their thoughts, Levia-
Job 40.23. than-like, quite ſwallowed up his people, I ſay not, but this I may, That it would be very ſad with us, if our God ſhould not be better to us, then the thoughts and expectations of our enemies are now of us; but let it help to ſtanch the bleeding wound, to remember that God can eaſily heal when the cure is accounted deſperate, eſpecially by enemies.

2ly, Commonly *by all* (which our preſent caſe is making haſte to) I will reſtore health (ſaith God) when the
Jer.30.17. common vote was, *This is Zion which no man ſeeketh after*; as a dying man

man with curtains drawn, whom friends have no hope of, and therefore look off from; or rather like a dead man laid aside out of sight, and out of mind together, and buried more in oblivion then in his grave; when the news is, *She is dead, why trouble yee the master?* Then it was that Christ answered, *Fear not, only beleive and she shal be made whole, and she was so.* When all is given for lost by all, then its a fit time for Christ to shew himself *all in all*; when he can find no faith in the earth, he then comes, *Luke* 18.8. in the second or third watch of the night; good husbands that rise early and go to bed late, may not be gone to bed in the first watch, and they may be up again betimes in the morning by the four, so that in both those, the Master may come, and happily find them waking, but by the secord they use to be gone to bed, and not to be risen by the third, and therefore if he come in either of them, he is likely to find most (if not all) sleeping; and yet then our Lord cometh, when none looked for him; then heals, when the cure is accounted desperate by all.

Psal. 31. 12.

Luke 8. 49. 50.

Col. 3. 11

Lu. 12. 38.

3. Yea

3. Yea, even *by the godly themselves*, (which is worſt of all) whoſe faith ſhould not fail them, and yet when it doth, Gods faithfulneſs doth not: the ſick mans heart is ready to die before he doth; we are cut off for our parts, ſaid they, *Ezek* 37 11. But the skilful Chyrurgeon often heals that legge or arme which the deſpairing patient thinks muſt of neceſſity be cut off: Thus God upholds *David* with his hand, when he himſelfe thinks, *he ſhall one of theſe dayes fall by the hand of* Saul: When *Aſaphs* heart fails as well as his fleſh; God is then *The rock of his heart, and his portion for ever*: When the Diſciples as well as the people are at a ſtand for the cure of him that had been ſo long poſſeſſed with ſo many Divels, then bring him to me, ſaith our Saviour: The caſe is in a manner ours, many evil ſpirits have too long poſſeſſed us, the Diſciples and Servants of *Jeſus Chriſt* have faſted and prayed, and done what they could towards an ejection, but it will not yet be; ſo that we begin to grow faint and weary, and to lay the buſineſſe out of our hands; but before

fore we do, it would be well if we would remember that its now fitteſt to bring it to Chriſt, to ſee whether he can do any thing, when our very faith can believe but a little, and our ſelves do juſt nothing: Sometimes indeed our Saviour would ſay to them that beſought him for their cure, *According to your faith be it unto you*: but if our faith ſhould alwayes be the meaſure of mercy to be beſtowed on us, the Lord knowes it would be too often very ill with us; a weak faith would leave but a faint heart, if God were not able to doe oft-times, nay, at this time, exceedingly above all we can ask or think, little ſhould we be able to know or think what to do: But (bleſſed be God) a ſhort hand can receive more then it can graſp, and the weak palſie hand of our faith, may in ſome meaſure apprehend that ſalvation and mercy which it cannot fully comprehend; its our happineſſe, not that our veſſel is ſo little, but that the fountain is ſo full that we cannot comprehend the fulneſſe of it, that our thoughts and hopes are too ſhort-ſighted and handed to

Mat. 9. 29.

Eph. 3. 20.

reach to all that ſalvation, which
Iſa. 9. 6. the outſtretched arm of Jeſus Chriſt can reach to us, who is, and who ever will be, *The wonderful, Counſeller, the mighty, (the Almighty) God*, as he is the Prince of peoples peace, and therefore it is, that he uſeth to work theſe wonderful cures for his ſick Spouſe, when according to former particulars, her diſeaſes and wounds have been, firſt great, ſecondly, many, thirdly, of ſuch long continuance, that fourthly, in the judgement of all they ſeem to become deſperate; ſo that enemies hope, and the faithful fear, and all think they are now proved incurable; but although ſome diſeaſes are ſaid to be other Phyſicians ſhames, yet none ever ſhall be Chriſts; for all, for the worſt of all, there is balm in *Gilead*, and a Phyſician there: And thus much for the ὅτι, that it is ſo.

But for the τὶ, if you ask, what this balm is, and who is this Phyſician?

1. I anſwer, Firſt, *God and his preſence*, ſo the parallel queſtion. ver. 19 hath it, *is not the Lord in Zion?* anſwerable to this here, *is there no balm in Gilead, &c.* God and his preſence,

preſence, Chriſt and his blood, the holy Ghoſt with his grace and peace, theſe are in *Gilead, i.e.* in the Church of God, and theſe are moſt ſoveraign balms, and moſt bleſſed Phyſicians there.

God amongſt many other his glorious appellations in Scripture is pleaſed to make, יהוה רפאך *the Lord that healeth thee* one of thoſe ſweet names, which he both is, and will be known to his people by. Exod. 15. 26.

The Lord Jeſus is our *Sun of righteouſneſſe*, and as the Heathens *Phœbus* was their Phyſician, ſo he is ours, *for he ariſeth with healing in his wings.* Mal. 4. 2. Iſa. 61. 1, 2.

The giving of the holy Ghoſt alſo is expreſſed by annointing with ſuch ſoveraign oyl as can heale *broken hearts*; and that's a greater cure then to cure the outward wounds of broken States and Kingdomes.

So that the ſaving preſence of God in Chriſt cannot but bring with it great ſalvation: *Lord if thou hadſt been here* (ſaid *Martha* to our Saviour) *my brother had not died*: O were he but here amongſt us, as he might be, and as his ſervants deſire hee would be, we ſhould not be ſo much John 11. 21.

as ſick, though we now lie a dying: a time is haſtning when the new *Jeruſalems* name ſhall be יהוה שמה the Lord is there, and then (I read) there will be no pain nor ſickneſſe there, but a tree of life in the midſt of the ſtreet of it, *whoſe very leaves ſhall heal the Nations*: for if the preſence of a dear friend oft times doth very much refreſh the ſick man, How much more will the powerful and gracious preſence of a more dear God in Jeſus Chriſt put a new life into a dying either ſoul or people? What arm ſo ſtrong as to make ſuch a wound, as that the Almighty arm of God cannot binde it up? Or what malice ſo venomous ſo to poiſon it, as the mercy of our God, and the precious blood of our Saviour (ſprinkled upon whole Nations, as well as upon particular perſons, *Iſa.* 52. 15.) cannot cure it? Be his blood ever our balm, were I as ſick and as deadly wounded as that poor man in the Goſpel, yet ſome drops of this good *Samaritans* oyl would make me well again: ſo ſoveraignly healing is Gods preſence, and his Sons blood.

Ezek. 48. 35.

Rev. 21. 4.

Rev. 22. 1, 2.

Luc. 10. 33, 34.

And

And for his Spirits grace, and peace, ſome Interpretets upon this Text underſtand by balm here *Repentance*, which though it may ſeem as vinegar in the wound to make it ſmart and anger it, yet could we rightly apply it, and let it have its kindly and perfect work, before it had done, it would moſt kindly and fully heal it; for if our ſins be our deadlieſt wounds, then this grace of the Spirit is the proper *Recipe* for our cure, 2 *Chron.* 7. 14. and if our unquiet heart-burnings and contentions make the inflammation in theſe angry ſores, (as the Lord know's they do) how would the peace of God cool all this heat, and take up the controverſie? *Col.* 3. 15. Gods peace would help us better to keep the Kings; had we more of the one in our hearts, we ſhould have more of the other in the Kingdom; in theſe ſmothered glowings, nay, out-breaking flames, there is too much of the fire of hell, which would be put out (as the fire is by the Sun) if this *alma lux*, this bleſſed light of heaven ſhone more upon it.

Hieronym. & Deodat in locum.

Leg. Civ. Jew.

2. But next under God, *good Ma-*

3. Thirdly, *Gods Miniſters and Ordinances*, come under the notion of *Gileads* balm and Phyſicians: the Prophet in this expreſſion (as Interpreters obſerve) having reference to *Elijah* the Prophet (and ſome adde other Prophets alſo) who had their abode, yea and a School or Colledge of their young Prophets there; and therefore it might ſeem as ſtrange that there ſhould be no healing from *Gilead*, where ſuch Prophets dwelt, as to have no balm from *Gilead*, where it moſt of all abounded: Indeed *Elijahs* Miniſtry (like his garment) was a little more rough, and in that reſpect the leſſe reſembling *Gileads* gentler balm; but yet he then (as ſome Miniſters accounted more rough now) was ſent to be the great Reformer; and ſo the great Phyſician and recoverer of that ſinful ſick people. And ſo

In the Old Teſtament throughout; what were all the Prophets of God, but as Phyſicians or Chirurgeons ſent from God in their Miniſtry to cleanſe fouleſt ſores? to eat proud fleſh out of them with corraſive, and then to pour gentle healing oy into bleeding wounds? And

à Lapide.

Kin. 1. 8.

And in the New Teſtament; what were the Apoſtles, and thoſe other firſt Preachers of the Goſpel, but Phyſicians too, ſent into the ſick world with oyl to annoint their bodies; but eſpecially with the Sun of righteouſneſs ariſing in their Miniſtry with healing to their ſouls, yea and their outward eſtates alſo; for *valles florent cum Evangelio*; there was *an abundance of the bleſſing of the Goſpel of Chriſt*, *Rom.* 15.29. as manifeſtly appeared in the outward flouriſh and proſperity of thoſe Eaſtern Churches and Countries, when that morning Sun roſe upon them in the Eaſt, which is now ſet in a cloud of ſlavery and miſery, ſince it hath left them, and is come, and is yet farther going Weſt-ward. In thoſe former times under the Law, you ſhall obſerve, that when the *Ark* went before, it led them ſafe through an overflowing *Jordan*; that God was wount *to bleſſe them out of Zion*; that as long as the anointing oyl was kept holy in the Sanctuary, it proved an healing oyl to the whole body of that people, the State ever continuing ſafe, whileſt Gods Ordi-

Mar. 6.13. Jam. 5.14.

Joſh. 3 11, 13, 14. &c. Pſal. 121 5 134 3.

nances were kept pure; as on the contrary, it was not till Gods Temple was wholly defiled, and his ſervants and Prophets horribly abuſed, that their City and Kingdome were totally and finally ruined, and their cure came to be deſperate, to an אין מרפא, ſo that there was no remedy, 2 *Chron.* 36.16.

And for all after-ages under the Goſpel (and that in all places and Countries) the *Temple* hath ever helped to ſhoar up the *Town-houſe*, the Church, the State, which have been like *Hypocrates*, his twins ſmiling and weeping, living and dying together: moſt of the deadlieſt wounds that the Church, nay, that the world hath gotten, hath been from God in the quarrel of his Temple: And as poiſonous Doctrines in the Church have ever proved invenomed wounds to the Common-wealth, and bad Miniſters in the one, worſe plagues to the other; ſo on the other ſide, the holy Ordinances of God have been found to be ſoveraign balms and bleſſings to each wholeſome Ordinance of man, even ſharpeſt Church cenſures moſt wholeſome

State-

State-medicines, and ableſt godly Miniſters amongſt beſt Phyſicians in their right applying and diſpenſing of them accordingly.

4. Nay, in the laſt place, leave we not out *the leaſt and meaneſt of Gods Servants*; for balm (we heard) dropped from a lower ſhrub, and the health of the whole body of Chriſt may have much contributed to it by the loweſt and weakeſt member of it: the little finger in ſome poſture of the hand, may reach that which the great finger cannot, and the loweſt member of Chriſt may be fitteſt to do ſome good office in this kinde, which the higheſt cannot ſo well ſtoop to; at leaſt (I am ſure) the little child may reach its ſick mother her Phyſick, nay, the pooreſt child of God (in the ſenſe we now ſpeak of) may help to make it too; *The poor wiſe man ſaved the City*, and the poor Chriſtian if he be wiſe, may help to heal a whole Nation: Here (pardon my homelineſs, nor take it as a light expreſſion in a ſad day) we are all either fooles or Phyſicians, for certainly he is a fool or worſe, that knoweth not how to ſay or do ſome- Eccleſ. 9. 15

ſomething towards the healing of the
Job 23.30 body of Chriſt; *The juſt deliver the Iſland*, the Lord grant they may deliver ours.

Their ſeveral graces, according to ſeveral occaſions, are in this kind very inſtrumental and effectual; they are ſaving graces every where, accom-
Heb. 6. 9, 10. panying their own eternal ſalvation, and much advancing the the temporal ſalvation both of themſelves and others: Whileſt Faith in the tempeſt gets to the rock, and Hope caſts anchor, Love pities, and Chriſtian courage ventures. Meekneſſe angreth not the ſore, but patience quietly endures the ſearching, and as quietly waits on God for healing.

Their very preſence is both antidote to prevent a diſeaſe, and an healing medicine to keep it when it is come from proving mortal; God could not deſtroy *Sodom*, as long as *Lot* was in it; and *Paul* being in the
Gen.19.22 Act.27.24 ſhip, though he did not prevent the ſtorm or ſave the ſhip, yet he ſaved the lives of all them that ſailed with him in it.

Their prayers eſpecially uſe in this caſe, to be moſt ſoveraignly healing,

2 *Chron.*

2 *Chron.* 7. 14. *The prayer of faith ſaveth the ſick*, both man and Kingdom, ſuch ſtrong breathings, like ſtrong winds whilſt they are up, keep great ſhowres from falling, can blow a way the moſt black and bloody cloud, yea, even blow the moſt ſmarting wound whole; ſuch ſweet lips are ever dropping balm into the wounds of the Church, and ſuch of all others may trulieſt come under that מרפא לשון, that healing tongue, which *Solomon* ſaith is *a tree of life*; and it would ſeem not more ſad then ſtrange, to ſee that *Eden* where many ſuch trees grow, to become a wilderneſs: As long as I ſhall ſee God maintaining and encreaſing the number of his gracious praying ſervants in any place or people, whatſoever, or how deadly ſoever their wounds otherwiſe may be, I dare yet ſay, that ſo long there is hope in Iſrael, there is ſome balm left in that *Gilead*, and ſo many good Phyſicians there. Jam. 5. 15. Prov. 15. 4.

Which (in the application of the point thus proved and cleared) may in the firſt place ſerve for a cordial to the people of God, now in theſe our *Uſe* I.

ſad

ſad faintings, and diſtil ſome drops at leaſt of this balm of *Gilead* into our now bleeding wounds, which with our Prophet, *cap.* 15. 18. we may perhaps begin to fear are grown halfe incurable. The ſad face of things, like the Phyſicians *facies Hypocratica* of a dying man, I confeſs looks very ghaſtly, and the ſymptoms *tantum non* deadly; but pine not away, ye ſons of *Jacob*, *there is corn in Egypt*, die not quite away dear bleeding hearts, you Iſrael of God, there is balm in *Gilead* we have heard, there is yet a Phyſician there.

As Gen. 42. 1, 2.

For according to former particulars,

Is not the Lord in *Zion*? Is not God where he was, in heaven and in his Church as well now as ever? *Yet thou O Lord, art in the midſt if us*, could our prophet ſay in that ſick hour of theirs then; and Lord thou art not quite gone from us, may we thankfully ſay now in ours. Indeed (as you there have it) it is as *a wayfaring man* coming and going; now in this diſcovery and deliverance coming to us in mercy, and ere long being driven away by our unkindneſs, turning

Jer. 14. 9.

Ver. 8.

ning the back on us, and ſeeming to leave us in diſpleaſure; and as a mighty man, (in the mighty works that our eyes have ſeen) yet ſtanding ſo amazed and aſtoniſhed at our ſins, as he cannot ſave; and yet as a moſt loving Phyſician, when he cannot as yet cure us, yet he cannot leave us.

His diſcovering aud preventing many direful plots, ſpeaks out the wiſdome of our diſcerning Phyſician in his prognoſticks.

His dealing with us in a more thorow way, chuſing rather to pinch us, then not to preſs corruption out of us; declares his faithfulneſs, that he meaneth rather to heal then only to skin the ſore, and rather to profit then to pleaſe his diſtempered patients.

But the many intermixt paſſages of ſweeteſt mercy proclaim the tendereſt bowels of his compaſſion and pity; *he hath weighed the path of the juſt*, every doſe to the leaſt ſcruple, and hath put in no more bitterneſs then needs muſt to make it medicinable; it hath not been all Aloes and Wormwood, at worſt a γλυκύπικρον, that we as yet have taſted of. Iſa. 26. 7.

Lay faſt hold then, ſeeing that our God,

God, our beſt Phyſician hath not quite left us: ſigh we and cry aloud, Mat. 9. 27. *Jeſus thou Son of* David *have mercy on us*, ſeeing he our good Samaritan is not as yet quite paſt by us; Hath the eye of none, your faith, ſeen him come neer to us, as once to *Jeruſalem*, and weeping over us with an *O Jeruſalem, Jeruſalem*, O England, Luk. 19 41, 42. *England, if thou hadſt known even thou, at leaſt in this thy day, &c.* Have none of you in his anſwer to your prayers, overheard him ſaying to your hearts, as once to him, *Mat.* 8.7. *I will come and heal him*? For certain, more of his blood hath been ſprinkled, and more of his Spirit poured out upon this Nation of late then formerly, and doth not all this make out ſome of *Gileads* balm, and ſay plainly that there is yet a *Phyſician* here? *Is not the Lord in Zion*? And is not her King in her? The Lord reſtore ours to us in an healing way: But doth not the Colledge of our State-Phyſicians conſult, and our Miniſters preach, and our people pray, that Ordinances of both Religion and Juſtice may be applyed for the cure of a ſick Church and State? And

is

is all this balm only to imbalm a ſpent body of a poor people that muſt needs die? And are all theſe Phyſicians met only as *Mourners* to follow the Hearſe, and to accompany our dear Mother that cannot live to the grave? Did our merciful Saviour pity the poor widow, when he ſaw her following of her dead ſon to the burial? And hath he no bowels (think you) left to commiſerate ſo many ſorrowful ſons, that are ready with their ſighs and tears to attend upon a dear mothers Funeral? Nay, though our ſleepy *Eutychus* ſhould fall yet lower from the third loft, and be taken up for dead; yet trouble we not our ſelves too much, ſeeing there is yet ſome life in him, *& dum anima eſt, ſpes eſt*, as long as there is any the leaſt life in the buſineſs, ſo long at leaſt there be ſome hopes kept alive in our hearts, and let us never wholly deſpair of the cure, as long as God declares himſelf willing to be the Phyſician. *O have faith in God*, do him now the honour to truſt him, when the caſe ſeemeth to be deſperate; nay, let the deſperateneſſe of the cure prove an hand-

Luk. 7. 12, 13.

Acts 20. 9, 10.

Mar. 11. 22.

hlod

hold for our faith in prayer to faſten on, the more earneſtly and confidently to ſolicit God for his own greater and only praiſe; now to undertake ſuch a cure, as all elſe in a manner give over as deſperate: And as dying *Jacob* at the news of his ſon *Joſeph* coming to him, *ſtrengthened himſelf, and ſate up on his bed*, ſo now when we are fainting away upon this bed of our languiſhing, let us by faith lift up our hearts at this good news, that as deadly as our diſeaſe in it ſelfe is, *yet there is balm in Gilead, and a Phyſician there.*

Gen. 48. 2.

Uſe 2. But as this is ground of comfort, ſo let it be of duty in theſe two following particulars; and let it be our care,

1 Duty. Firſt, that all ſuch as (according to former particulars) in their place and office are *Gilead's* Phyſicians, do now, if ever, ſhew themſelves ſuch.

Dear Chriſtians, I ſpeak to the meaneſt of you, for even you hath God honoured (if you will) to have your ſhare in this bleſſed work: mean and obſcure men and women have oftentimes done great cures, which great Artiſts have given over:

and

and therefore do you now ſet in, & put forth your ſelves to the utmoſt, and ſo yet ſomething may be done towards this our preſent cure, which ſome of greater power and skill have laid aſide as deſperate. If therefore you have any oyl in your veſſells, any leaſt meaſure of that *Spirit of annointing*, let it now appear, it could never have been in a more needfull and fit time, if now, it will be like a *Joſephs* opening of his ſtore-houſes in a famine, when all faint; a good *Samaritans* pouring of oil into the wounds of the half dead man; and therefore break, O let every one of us break his Alablaſter box before the Lord this day, our hearts (I mean) that the precious ointments of his graces may flow forth; we cannot think how fragrant and pleaſing they would be in Gods noſtrils, and how ſoveraignly healing to a poor bleeding, dying Kingdom. I therefore earneſtly beg your healing prayers, I ſolicite all your ſaving graces, your love, wiſdome, Chriſtian courage, and waſh your repentance this day with your teares to waſh your wounds, and your faith in the blood of Chriſt

1 John 2. 27.

Gen. 41. 56. Luk. 10. 34.

to

to heal them: And the rather, be-
Motive cauſe although you may (with *Lot*) in a general confuſion fare the worſe for ill neighbours, yet I fear me, (ſeeing the danger lieth heavieſt on you) that you are wounded; eſpecially
Micah 1.5 for your own ſins; *For the tranſgreſſin of Jacob is all this.* God not uſing to viſit the ſins of the wicked upon his own children, if they have had no hand in them; and therefore Phyſician heal thy ſelfe, take a courſe by thy ſelfe-humiliation and reformation firſt to cure yous ſelves, if ever in right method of Phyſick you would heal others.

Next you faithful Miniſters of Jeſus Chriſt whom God hath appointed to ſet in joint diſtreſſed conſciences, lend, O do you eſpecially
Gal. 6. 1. lend, *medicam manum*, and that a tender gentle one in your way, to bind up the breaches of theſe diſtracted Churches and Kingdomes: It was the Prieſts office in the Law both to view the plague and heal it; let not
Lev. 13. & 14. therefore both Levite and Prieſt
Luc. 10. 31 32. when the wounded man lyeth bleeding and dying, paſſe by. *Elijah*, *Jehojadah*, *Ezra*, did much in this

kind

kind in their times, let us (with the help of God) do ſomething now in ours; that *Elijah* may yet dwell in *Gilead*, and yet, and yet, and ever; (for our parts) there may be, not poiſon (as the common complaint is) but balm in *Gilead*, and we healing Phyſicians there.

But eſpecially to you Noble Worthies, (who next under our God and our King, are our ἀρχίατροι, our chief Phyſicians, under whoſe hand this deſperate cure long hath been, and yet is) as he ſaid to *Ezra*, doth this appertain, and therefore give leave to one of the unworthieſt ſervants of Chriſt, who can do little more towards the cure, then to call upon you, who through God may do much, to beſeech you to be yet, and ever your ſelves, *i. e.* healing Phyſicians to a very ſick Church and State; now your ſelves more then ever, becauſe never ſo much need as now. Ezra 10. 4.

Be not therefore wearied out with your long attendance on ſo hard a cure; the more indeed hath been your pains and patience, but the more withal the patients need.

Some

Some good drugs full of Spirit (I confeſs) in a leſs time will evaporate, but I pray you remember, *Gileads* balme uſed to continue ſoveraign for a longer time. *Be not*
Gal. 6. 9. *weary*, therefore, *of well doing, for ſo in due time*, what ever becomes of us *you will reap if you faint not.*

No nor (I beſeech you) be beat out with the unrulineſſe and frowardneſſe
Job. 1. 3, 4. ; yea, or raving rage of a diſtempered patient and people; they (it may be) will be ready to ſay, you are *Phyſicians of no value*, and ſo deſpiſe you, nay, that the remedy is worſe then the diſeaſe, and ſo hate and oppoſe you; but notwithſtanding this, be you yet like,

1. *Your God*, who is kind to the
Luck 6. 35 unkind, knows how to heal an angry ſore, looks upon *Ephraim* and heals
Iſa. 57. 17, 18. him, when he went on frowardly in an evil way: Cannot you remember that he hath ſometimes done more for you, when you have been more froward towards him, then others are now againſt you, though never ſo ingaged to you, then you are to his people? In this therefore, be like your God, *Luke* 6. 36.

2. Nay

2. Nay, like *your ſelves*: Now you are States-Phyſicians, and what then, though the diſtempered diſtracted Patient rage and rave, ſpit and ſtrike at his Phyſician that would cure him? if he bee wiſe, think whether it will move more anger or pity in him, for all that *medicinam parat, non vindictam*: Be pleaſed therefore ſtill, like ſuch a Phyſician, to go on with your work, and labour rather to heal then to humour a diſtempered Patient: So however your reward will be with God. But if he pleaſe further to bleſſe your endeavours, when your ſick Patient ſhall once recover of his diſeaſe, he will be recovered of that phrenſie alſo, and will then thank you, and poſterity will bleſſe you: Mean while let this ſatisfie you, that to do well, and hear ill, is no leſſe then a Royalty; and withall remmember, that the great Phyſician of your ſouls could not effect that cure without being ill thought and ſpoken of and dealt with; he met with that quip [Phyſician heal thy ſelf] in his life, and yet he went on to heal them; and when in his death he made playſter

Bern. Serm. 25. in Cant.

Benè agere & malè audire regium eſt.

Luck 4. 23.

plaiſter for them that wounded him to the heart with his own blood (enough to have moved pity and love) they revile him, with that bitter taunt, more ſowre then the vinegar they gave him to drink, *He ſaved others, himſelfe he cannot ſave*; and yet when they thus poured vinegar into his wounds, he dropped balm into theirs: Did it not drop from his lips, when he dyed with thoſe gracious words in his mouth, *Father forgive them for they know not what they do*? This did our good *Samaritan*, and let me ſay, what he did upon that occaſion, *Go you, and do likewiſe*; Your forwardneſſe herein (I hope) needs not a ſpurre, and therefore I give but a light touch or two, for the quickning of your hearts, and ſtrengthning your hands in God; pleaſe to conſider but theſe three particulars:

Matth. 27. 42.

Luc. 23. 34

Luc. 10. 37.

1. *The caſe is very ſad*, and the cure, without Gods great bleſſing upon your care, in all outward probability is likely to prove deſperate: for (I beſeech you) what do you ſee now before you? a *Lazarus* lying at your door full of ſores? I believe

believe were all the petition and complaints considered, that since your first meeting, have from all parts come crowding to your Parliament door, as so many sad letters from sick Patients to their Physician; the whole Kingdom would seem to be no better then a common *Lazary*: But what see you? a man going down from *Jerusalem* to *Jericho*, fallen amongst theeves, stript, and wounded, and left half dead, with so much life only as might help him to see, and so to increase his misery: I say unto you more and worse then so, *Semineces artus*, the trembling half-dead sinews, and arteries of three poor dying Kingdomes miserably torn asunder, at home a rent Church, a divided Kingdome, a most sad face of things looks out every where, *& plurima mortis imago*; but yet looking up with a long look to you, as he in the Gospel to Christ, with tears in its eyes, and his words in its mouth, *If you can do any thing, have compassion on us and help us*: So many bleeding gaping wounds being as so many wide opened mouths, crying aloud for your compassion and mercy; we heard in the beginning that the

Brugensis.

Mar. 9. 22.

lant when cut and wounded, wept and bled forth balm; we can ſhew you our wounds, but we look up to God and you for balm to heal them.

2. *The patient ſhould be (and I know is) dear unto you*, expreſſed here by the Prophet to be the daughter of his people; which holds her forth under two of the neareſt and deareſt relations of his native Countrey, and of the Church of God, both which now lie gaſping before you.

1. The daughter of your people, (that is) your native Countrey, indeed your dear mother, that now lyeth ſick to death, and as it were breaking her heart-ſtrings with her dying groans, and cloſing now her eyes, and bidding good night to you, and to all her comfort in you together, obteſts you *by the womb that bare you, and by the paps that gave you ſuck*, to expreſſe your piety in your pity, if it were poſſible, that you would be a means that ſhe which hath ſuckled you with her milk, may not be ſlocken in her own blood, that you would do your utmoſt to prevent her death, which hath been a means of your life, and the comfort of it.

2. The daughter of your people (as here of the Prophets) is the people of God, as your dear mother, ſo the dearer Spouſe of your deareſt Savior, the Virgin-daughter of Zion, the dearly beloved of his ſoul: its the Church as well as the State that now lyeth bleeding, and of all others in the whole Kingdom, they are the people of God, whoſe comforts, liberties, lives, are in moſt danger, of dying quite away. Now what an oath did *Hippocrates* that great Phyſician, lay upon his Scholars, to look well to his children? And ſhould not a ſtronger obligation from your heavenly Phyſician lye upon you to look better to his? If they thought it a ſtrong argument to haſten Chriſt to come and heal *Lazarus*, by ſending him word, that *he whom he loved was ſick*: how much more prevalent will it be to quicken your both endeavour and ſpeed towards our cure, when you are now told, that its the dearly beloved Spouſe of Chriſt, that is ſo deadly ſick, never ſince recovered from the poiſon of that *veneſica* of *Rome*, never ſo ſick as now: And therefore it is by all the bowels of Jeſus Chriſt, that

Jer. 12.7.

Vide Hippocrates opera.

John 11.3.

I move for the yearning of yours; as you love him, pity his Church. Think, O think you see your Saviour for your sakes conflicting with the pains of death and his Fathers wrath, the gore of his bloody sweat in the garden, the wanneſſe of his dead look upon the Croſſe; and then if you can, do not pity his dying Spouſe now conflicting with the like deadly extremities; as ever you would have your bodily Phyſician, nay, Chriſt your heavenly Phyſician, faithful and kind to you, when you lie on your deathbed (which how ſoon it may be, you know not) be you faithful and pitiful to your own Fathers dear children, and your deareſt Saviours beloved Spouſe, now at this dead lift if ever.

3. And this yet the rather, *becauſe your preſent employment, and call to it, hath many things in it which may juſtly challenge your greateſt care and diligence*; that you may to God and man, both now and at the laſt day, give up your account of it with comfort.

It being,

1. Such as Gods peoples prayers are much intereſted in: it being indeed

at

at the first the happy birth of the earnest prayers and endeavours of all the people of God all the land over, and wch have humbly and constantly attended you at the throne of grace ever since, more it may be then ever Parliament was in this kind attended and assisted formerly: now these prayers in their returne look for much from God, and not for a little from you. He indeed spake truth, who said, that he that promiseth himself but little from the creature, shall not be much deceived; but it will be your faithfulnesse, that Gods peoples prayers and expectations thereupon may not be disappointed; where they are engaged, they lay on strong engagements. Unlesse men would turn the Canons mouth upon themselves, so as that the same suppliant prayers that have strongly pleaded for them should as strongly plead against them: How sad would it be to us (that I may not say to you) *Si filius tot lachrymarum periret.*

2. Such as the bloud of many of the Saints is engaged in, and hath been shed for: now it is precious in Gods sight, and therefore I know will be in Psal. 27. 14

yours; and then indeed it will be, when by your further care and endeavour ſome thing of an anſwerable value ſhall be purchaſed with ſo great a price; and that will be, if hereby Gods Worſhip and Truth amongſt us come to be purged, Church and State reformed, Religon, and a righteous Peace ſetled, if theſe great bleſſings, bought indeed of God only by Chriſts blood, may in ſome ſenſe be purchaſed of man by their blood: thoſe happy ſouls now in bliſſe will never grudge it, but ſay much good do you with it; but let not our ſinful negligence and faithfulneſs incur the guilt of it, it will at laſt fall heavy where ever it lights. O let it be *Babylons*, but never *Zions* burden.

Jer. 51. 35.

3. Such, as in which Gods admirable Providence hath been very much engaged and manifeſted, in particularly eyeing and chuſing you, as ſo many *Davids*, out of the midſt of your brethren: ſure it was with hopes and expectations that youwould be like him, *men after Gods own heart, to fulfil all his will.* Be you therefore pleaſed to walk with God fully. In as carefully eying and watch-

Act 13. 22.

ing

ing over you ever ſince, he it is likely hath preſerved and delivered many of you in former times of your lives, and ſome of you ſince your ſitting here, from particular and perſonall ſickneſſes, and other dangers, all I am ſure of you from deadlieſt plots and miſchiefs: and then as *Mordecai* ſaid to *Eſther*, *Who knoweth whether thou art come to the Kingdom for ſuch a time as this?* ſo let me ſay to you, Who knows (it would be good for you ſeriouſly to think) whether God hath not preſerved and kept you alive on purpoſe to ſee what now you will do for him, whether now you will be faithfull unto him, or fail him?

4. Such and ſo great, as this latter age, (I believe) hath not brought forth the like, and the greateſt that in all probability either God or man is likely ever to employ you in, and which your Lord and Maſter will call you to the moſt ſtrict account of; by which he will moſt fully trie you, and according to which (it may be) above all other ſervices, he will at the laſt day finally judg you.

5. Such alſo, in the laſt place, as by your faithfulneſs, herein (as you are

our ſtate-Phyſicians) you may keep the diſeaſe from proving Epidemical; for as for the generall body of this people, it hath well nigh overſpread all; and therefore the repreſentative bodies integrity (if any thing do) muſt ſtand for all, one body for another; you repreſenting us all, as well to God as to man, and ſo being for the preſent the only means that is left of keeping off a National guilt, and ſo the wrath of God from this whole Nation.

Thus in the firſt place, labour we that ſuch as are by their place and office *Gileads* Phyſicians, may themſelves indeed prove ſuch,

Duty. Secondly, take we heed alſo for others, that we do not hinder, but what in us lieth, further them to be ſo.

1. For the people, I beſeech you, that neither our jealouſies, nor our malignancies, may hinder our Rulers from being our Healers, which would be but to poiſon the plaiſter that ſhould heal us; but let the patient concur with the Phyſician, even your earneſteſt prayers and aſſiſtances with their endevours to help on the cure; as its ſaid of the returned Jews, *they*

claus

clave to their brethren the Nobles: as before that, *Shekaniah* ſaid to *Ezra*, *Ariſe, this matter belongeth unto thee, but we alſo will be with thee*; As alſo before that, we read that *Hezekiah* humbled himſelfe for the pride of his heart, and not he alone, but its added (he and the inhabitants of *Jeruſalem*;) incloſed in a comfortable parentheſis, as imployed in the ſame bleſſed work, and ſo wrapt up in the ſame common bleſſing, for it followeth, So the wrath of God came not upon them in thoſe dayes: and ſo (namely) in the ſame bleſſed way of an happy union of hearts and hands, of Prince and people, it might not come upon us in our dayes neither, which for want hereof haſtens faſt; theſe mutual jealouſies poiſoning the wound, and ſo haſtning our death, and at leaſt delaying, if not preventing our cure; The peoples infidelity hindred Chriſt from working miracles; the Lord grant that our peoples diffidence and frowardneſs do not as much hinder our Phyſicians working the preſent cure, which (if wrought) will be little leſs then miraculous. Nch. 10. 29 Ezra 10. 4 2 Chr. 32. 26. Matth. 13. 58.

2. But for you (our much honoured Worthies) to whom I again make

bold to addreſs my ſpeech, in whoſe power in part it is, and whoſe further happineſs it may be, not only your ſelves to be, but alſo to make others our Phyſicians, be pleaſed to improve your ability and skill herein to the utmoſt.

Are Saints Surgeons? let them then (I intreat you) have not only your licence, but alſo your countenance and furtherance, that they may hold forth their profeſſion more boldly.

Are *good Magiſtrates* good Phyſicians? You may now in making good Laws, make up (as it were) a more perfect *Diſpenſatory* for them, by which they may give every one his right *doſe* more duly and ſafely.

Are *good Miniſters*, as well ſtate Soul-Healers? I then humble beſeech you, that they may yet more and more enjoy the benefit of your Patronage; I ſpeak not in point of fat Benefices, but that they may be admitted into that ſacred Colledg (as I may call it) more regularly; and then diſpence the things of God more freely, that they may have that liberty which the Word allows them, to cut off rotten members by Church-cenſures, and not be enforced (as by Law now in ſome

ſome caſes they are) to pour cordials into foul ſtomachs, whileſt they muſt adminiſter to moſt unworthy ones the holy Sacrament. And to this purpoſe, let me not forget to beſeech you, to have an eſpeciall eye to our *Gileads*, where *Elijahs* do or ſhould dwell, the Schooles of the Prophets, as they are called, I mean our *Univerſities*; where I wiſh there were not too many diſtempers that have need of a more perfect cure, and that in ſtead of balm, poiſon were not too often dropt into green wounds; our diſeaſed Youth there, have great need of much better Nurſery and Chirurgery. How ſeaſonable would it be to have ſome more ſalt caſt into our *Jericho*'s ſprings? And therefore I again beſeech you, let it be one ſpeciall part of your moſt ſerious care, in this generall cure, that we may (with Gods bleſſing) find more ſoveraign balm there, and have better Phyſicians thence. 2 Kin. 2. 21.

3. But above all, the greateſt care of us all in this kind ſhould be, that we may keep God and Chriſt with us, and that his bleſſed Spirit may not by our ſins be driven away from us, this would be the ſpilling of the balm that

that should heal us, and (with the distracted sick man) the driving away the only chief Physician, that should cure us; we cannot be injurious to him, but we must be cruell to our selves; the driving of him away, is more then the forsaking of our own mercy: If we be of *Davids* temper, the health of his countenance, *Psal.*
Jonah 28. 42.5. is the health of ours, *v*.11. our unprofitableness will discourage him, and occasion our Physician to leave us when he can do us no good. But O let the daughter of *Babylon*, and not the Virgin of *Zion*, ever hear that word said, *We would have healed her,*
Jer. 51.9. *but she is not healed; forsake her.*

יטועה פניו יטועה פני But our frowardness and base unwillingness to be at any paines or cost for the cure, will quite drive him away from us, and leave us just in the swinish *Gadarens* stie; who, because the healing of their bodies, and casting out of devils, cost them their hogges, *They desired him to depart out of their*
Mat. 6. 18, 29, &c. *Coasts*, which he did, and we read not, that he returned thither ever after.

But thus much for the first point, which holdeth forth the sufficiencie of the means; I come to the second, which expresseth the unanswerableness of the successe:

That

That although there be both balm in Gilead, and a Physician there, yet the health of the people of God (at least for the present) may not be recovered: Its lesse wonder if you read of the daughter of *Nineveh*, *Nahum* 3.19. of *Egypt* *Jer.*46.11. of *Babylon*, *Jer.*51.9. that their wound was incurable, as its no wonder at all, if the wounds and sores of corrupt bodies be hardlier cured; but its more pity that good flesh should heal so ill, that the daughter of *Zions* health, who is made partaker of Gods saving health, should be so hardly recovered; that *Ephraim* should grow more desperately sick under the cure; nay, that this should reach unto *Judah* also, that her wound should be past cure, that best Churches should sink deeper and deeper into the worst of miseries. Sad is that other expression of our Prophet to this purpose, in a parallel place to this Text, in which the poor afflicted Church washeth her wounds with her tears, whilest she weeps over them as incurable; *Hast thou utterly rejected Judah? hath thy soul loathed Zion? Why hast thou smitten, and there is no healing? we looked for peace, and there is no good, and for the time of healing,*

Doct. 2.

Hos. 7. 1.

Micah 9.

Jer. 14. 12.

and

and behold trouble. But the Text and the foregoing verſes of this Chapter are ſo full, that they need no foraign ſupply; in the Text we have *Gileads* both balm and Phyſician, means moſt likely, and in themſelves, ſufficient; *Gileads* balm the beſt Receipt, and *Gileads* Phyſician, that beſt knew how to apply it, and yet he knoweth not how to work a cure by it: but that you may take a fuller view, pleaſe but to look to the 18,19,20. *v.* foregoing, and you ſhall find all hopes and expectations daſht, as *v.* 15. All ankers coming home, and all plaiſters falling off without healing, the patient fainting with the cordiall in his mouth, and ſinking quite down whileſt beſet round with ſupporters to hold him up.

Prov.17.22 1. *A good heart*; that ſhould be *vinum in pectore*, do good, like a medicine; but alas, its wounded, *v.* 18. and heart-wounds are deadly: if the eye, *the light that is in thee be darkneſs, how great is that darkneſs?* and ſo, Matt.6.23. if the heart, the life that is in thee be dead, how great is that deadneſſe? which yet may betide the people of God in ſad houres, their hearts failing as well as their fleſh, as we have heard;

heard; the Spouſe of Chriſt inwardly fainting and ſinking down in ſuch a ſwoon; and if the weak mans ſtaffe that ſhould eſpecially ſupport him be broken, how unavoidably and heavily doth he fall? Pſal. 73. 26.

2. *A good God* in his holy ordinances; *Is not the Lord in Zion? v.* 19. which was the place of Gods Ark, and it of his reſidence and preſence, enough (one would have thought) to have prevented all wounds, (*Zion* ſo high as not to be reached by the hand of violence) or at leaſt preſently to have healed them, as long as Sanctuary oil was poured into them, and yet the cure is not wrought for all this; the Lord and his ark are in *Zion*, and yet the daughter of *Zion* continueth wounded, and her wound not healed: Which holds out that a people may live under good ordinances, and yet ſadly groan under heavy preſſures and miſeries.

3. *A good King*, and righteous adminiſtrations; *Is not her King in her, v.* 19. *Zion* being not only the place of the Ark, but alſo the Kings Palace, and therefore called *the City of David*; in which therefore beſides the Ark of God, was *David* the ſervant 2 Sam. 5. 9.

of

of God, or some of his posterity, there sitting on the Throne, as *Josiah* for no less then eighteen yeares of *Jeremiahs* time; And what Kings evil so dangerous as that he might not cure? But for all that the cure could not be, the inflamation of the wound continued; notwithanding all that he was and did, the Lord turned not from the fiercenes of his wrath, that was kindled, and could not be quenched: Which further sheweth, that the case sometimes may be so farre gone, as that neither Church, Ordinance, nor Civil government, can (for the present at least) recover a poor fainting, dying Church and people.

2 King. 23 26,

4. *All likeliest outward supplies*, either at home or from abroad, *v.* 20. *The Harvest is past, and summer is ended, and we are not saved*: Harvest useth to be the income of our store, but its past, and no provision laid in of our selves, nor helpe come from our friends or allies, now that after Harvest they might be most likely to be at best leisure; but is there any thing yet behind, which may supply us, or for the time detain them, that with any comfort and hope we may wait

yet

yet any longer? Yes, Vintage is after Harveſt, ſtay therefore till that be paſt, and it may afford ſomething to chear us, and then they may have nothing to do, but to come and help us. The next clauſe anſwers that, and ſaith, that's paſt too, not only Harveſt is paſt, but alſo Summer (and ſo Vintage alſo) is ended, after which no crop is to be expected, and we are not ſaved; which laſt expreſſion ſaith expreſly thus much, that hopefulleſt outward helps in likelieſt times and ſeaſons, may fail the Church of God, and ſhe droop till, even pine in Harveſt, and faint in Vintage. All but further explaining the Metaphor of the Text, that the daughter of *Zion* may be ſo deadly ſick and wounded, that notwithſtanding beſt means uſed, even *Gileads* balm applied; Yet,

1. Her health (at leaſt for the preſent) not at all recovered, ſhe no whit mended.

2. That's not all, not recovered, is but a μείωσις, the Prophet meaneth more then he expreſſeth, he would ſay, or at leaſt have you underſtand, that its much more indangered, as ſores if they do not heal they rankle, and the ſick mans ſickneſſe, if his

phyſick

phyſick work not, proves more deadly.

1. Old diſeaſes whether inward or outward, are more diſcovered, it may be confirmed, or at leaſt for preſent, much more exaſperated; its uſually ſo with diſeaſed bodies, and we now full ſadly ſee it ſo in the bodies of theſe wofully diſtempered Kingdoms. When I would have healed *Iſrael*, then the iniquity (the perverſe crooked iniquity) of *Ephraim* was diſcovered, and the wickedneſs, nay, the wickednesſes, as the word is in the Originall, the manifold and monſtrous wickedneſſe of *Samaria*; we may ſay as truly of *England*, never ſo deſperately ſick of both ſin and miſery, as ſince of late we have been under cure, our old lurking diſtempers are now fully manifeſted.

עון רעות

2. New ones multiplied; as in bodily diſeaſes one begets another, and the ſick man that lay down with one diſeaſe, before he get up again hath gotten many, too ſadly made good in the ſins and miſeries of a diſtempered (of our diſtempered) people. There is a new riſing in the old bile which of old was dangerous and ominous; new ſins and ſinners diſcovered

vered by an affliction, which before were never ſuſpected; and new judgments multiplyed, even to four times ſeven times more, which before (it may be) were never feared: and the worſt of it is, that the Devil appears to be much in it, when the latter end doth prove ſo much worſe then the beginning of it, *Mat.* 12.45. Levit. 13. 18,19,20. Livit. 26. 18,21,24, 28.

3. So as that to preſent ſenſe, ſhe may ſeem to be incurable, and her health wholly irrecoverable, when after all helps, ſhe not only negatively is nothing better, no mends, as though ſhe had no means; (which is the meaning of the queſtion, *Is there no balm?* whilſt there is no healing by it) but alſo poſitively growes much worſe, that her phyſick proves her poiſon, and her very Balm envenoms her wound; it is then a poiſoned one indeed, and in mans eye abſolutely incurable. Of this point, if *Judah* of old, and *England* now for the preſent were not too ſad inſtances, I ſhould adde further proofs, but they ſpare me that labour; and therefore I come to a third point, which will ſerve partly for the reaſon, and partly for the uſe of the ſecond.

It was, That the reaſon of this hea- *Doct.* 3.

vie

vie caſe is diligently to be enquired after, and ſadly to be bemoaned and complained of.

And this we had from the ſecond queſtion, *Why then, &c.* which was (as we heard) a queſtion partly of enquirie, and partly of an expoſtulating and bemoaning complaint, and ſo let it be to us this day of our ſelf-ſearching humiliation.

Uſe 1. Firſt, matter of inquiry, of what ſhould be the reaſon of this ill ſucceſſe, when in the beginning of the Parliament we were as a ſhip under ſail before the wind, bound amain for the fair Havens of the peace and happineſs of Church and State, that now *retro omnia?* but what unhappie *remora* or anchor under water not yet ſeen, hath ſtopt us in this happie courſe? from what quarter hath this croſſe blaſt blown, that hath driven us again into the depths, and daſht us ſo againſt the rocks, that all threaten ſhipwrack? or rather in the expreſſion of the Text, when all promiſed ſo happie a cure, Phyſicians ſo able, balm ſo precious, the daughter of our people ſo ſick of her ſickneſſe, and ſo deſirous of a recoverie, all in ſuch a faſt healing way; what is the matter

matter, that we are faln into ſo deſperate a relapſe, that all lies a bleeding, gaſping, and in the view of moſt, dying quite away?

For anſwer whereto, we muſt needs ſay, that the cauſe of all this muſt be in one of theſe three; either firſt, in the Phyſician and his Phyſick; or ſecondly, in the patient and his diſtemper; or thirdly, in ſome other negligent or ill-minded attendant, or ſtander by.

1. I begin with the laſt firſt: and for it; when the queſtion was, How came ſuch choaking tares to ſpring up in ſo wel-ſown field? The anſwer was, that *ſurely an enemie had done it*: So for certaine, ſome enemie or other hath done alſo. If you ask who? you need not doubt but that the old Serpent hath poiſon enough to invenom both the wound and the plaiſter, nor wants he his inſtruments and under work-men, by the ſame means (*viz.* poiſonous ſlanders, and malicious oppoſitions) that he retarded the returned *Jews* in their ſo hopefully a begun work, to hinder us alſo that are now returning from *Babylon* in a greater cure. I beſeech you therefore, as *Paul* did the *Ro-* Mat. 13. 28

mans

Rom. 16. 17. *mans* in a like caſe, to have a more watchful eye, whilſt you are applying balm to the wound for the cure of it, to mark how they are that ſlily caſt in venom to poiſon it. *Italians* (they ſay) have great skill in poiſoning of bodies, and they of the *Italian* Religion (I am ſure) have as great in poiſoning of Churches and States; not caring to burſt the body, to make their great head ſwell. If ſome poiſon were not ſo ſubtile, and ſo ſubtilly conveied, as not, but by the deadlieſt effects of it, to be diſcovered; I ſhould leſſe fear theſe Romiſh Artiſts having any influence into beſt counſels and actions; and ſo have leſſe cauſe in this matter of enquiry to deſire your greater care: but if they be ſo crafty, you cannot be too circumſpect.

2. For our Phyſicians, they are principally our God and our Governours.

1. Now for our God, He you ſee in the Text complains of the ſlowneſſe of the cure; and therefore he can be no faulty cauſe of it: and yet in this enquiry, it may be of great uſe to conſider for what holy and wiſe ends he permits and orders it; namely,

1. The wound may not be ſo ſoon healed, that it may be the more deeply

ly ſearched, and the corruption of it more fully diſcovered: ſo we read that God was leading *Iſrael* through a wilderneſs no leſs then forty years, but it was thereby *to prove them, and to know what was in their hearts*: a ſhort ſpurt doth not trie me, but the length and hardneſs of the way will at laſt tell me what leg I halt on. Many a particular Chriſtian (I doubt not) can ſay, that he ſhould never have thought there had been ſo much infidelity, pride, forwardneſs, impatience, worldlineſs, and ſuch like corruption in his heart, if ſuch an affliction which God laid on his eſtate, name, body, ſoul, &c. had been ſooner removed, which by the longer on-lying of it, hath been (at leaſt to himſelf) more fully manifeſted. And may not the like be as truly ſaid of a whole State and People? that the falſeneſſe and rottenneſs of many had never been ſo diſcovered, if the cure now in hand had been more ſpeedily effected, great hath been our gain in our loſs of them; for ſome of them otherwiſe might have been made as chief pillars in the building (think you with what ſcandal and miſchief) who now by

a Deut. 8. 2.

an heavier weight lying on for ſome longer time of their probation and ſeaſoning, have manifeſted themſelves to be rotten poſts. They are certainly now καιροὶ πειρασμῦ, times of trial, that ſooner or later will diſcover us all. God (we hope) is about to ſet up his Tabernacle, nay his Temple; and therefore will have the gold that is to be employed in it, more purely refined, and therefore more fully tryed; ſo long being in the fire, hath already manifeſted ſome to be droſs; look we to it, for the fire may be yet kept in, and we in it, to trie whether the reſt of it be any better metal. Our wound in the firſt place may therefore be the longer continued, that it may be the more throughly ſearched.

Luke 8.13.

2. And we the more deeply humbled: Which in the duty of this day and the main work which (I believe) God is doing in *England* at this day. *viz.* to bring down our loftineſs and pride, to prick the ſwoln bladder, and to take down the *Typhus* of a *Britannia triumphans*, as ſome few years ſince vainly boaſted; becauſe then in our own faults we were triumphant; we are therefore now ſadly militant, and may ſo yet continue longer till

our

our hearts be brought lower. For so, if one years wandring in the wilderneſs will not humble *Iſrael*, fortie ſhall; and what ſubmiſſion a fewer moneths of war and trouble could not bring our *Engliſh Iſrael* unto, it may be God will ſee if ſome years continuance can effect; that if the luſtie ſtrong man will rub out one or two fits of the fever; trie whether the third or fourth will not make him ſtoop, and whether many more and long continued will not lay him down on his bed, if not in his grave. Truly, for our parts, we are now at the very brink of it, in many reſpects, we are brought low, and yet in our cloathes, diet, jollity, and bravery, eſpecially in our high liftings up of our hearts againſt God and his wayes we are as high as ever; but ſhall a proud heart and a proud people be able to carry it out thus againſt a great God? O *England*, be inſtructed, leſt thou be yet, and yet ſeven times more plagued, and that till thine uncircumciſed heart be at laſt humbled: God certainly is eating the proud fleſh out of it, and therefore it is that he yet continues the corraſive. Deut. 8.2. Jer.6.8. Lev.26.41

3. And (as a fruit hereof) to take the creature quite off from its own legs and other crutches, and ſo in prayer and faith to caſt it upon God only: for as long as we can make any ſhift of our ſelves, or can think of any help from the creature, ſo long God ſhall not be ſought after; for to him naturally we will not be beholden till we needs muſt; and ſo when not only *Ephraim* feels his ſickneſs, but even when *Judah* ſeeth his wound, the *Aſſyrian* and King *Jareb* are their next Phyſitians that are firſt ſent to, *Hoſ.* 5. 13. (as *Baal-zebub*, before God by ſick *Ahaziah*) and thereupon the Moth is turned into a Lion, *v.* 12. 14. (Judgments as its moſt juſt, not only continued, but alſo encreaſed, when the creature is preferred, and God neglected) which doth ſo rend and tear and carry away, that they cannot heal, *v.* 13. nor any elſe reſcue, *v.* 14. that ſo at laſt, *chap.* 6. 1. God may hear of them, and that word from them, *Come and let us return unto the Lord; for he hath torn, and he will heal us.* &c. *Jehoſhaphat* muſt be brought to that paſſe, *that he knows not what to do, that his eyes may be up to God*, when he can look

2 Kings 1. 2, 3.

2 Chr. 20. 12.

look for help no where elſe: and it is out of meaſure and above ſtrength, that even *Paul* muſt be preſſed, ſo as *to deſpaire of life*, and *to receive in himſelf the ſentence of death*; that ſo he might be brought, not to truſt in himſelf, but in God that quickneth the dead. This I conceive is another piece of that great work, which God in this Kingdome hath been long about, and is yet doing to this day, *viz.* to take us off on relying on Councellours and Souldiers, our own ſtrength at home, and friends abroad; with *Aſa*, truſting more to our Phyſicians, then to our God: in which caſe it is his faithfulneſs, to let the preſent Iſſue yet run, to prevent a more dangerous and deadly miſchief. 2 Cor. 1. 8, 9. 2 Chro. 16. 12.

4. And hereupon, that in caſe health and healing do come, we may know to whom to give all the praiſe, σῶσον Æſculapio, praiſe to our God: it being the great praiſe of a Phyſician to cure that at laſt which many others had been long about, and given over as deſperate; as it was in Chriſts curing of her that had ſuffered much, and ſpent all on other Phyſicians, and yet proved rather worſe then Mar. 5. 26.

better: How wonderfully would the glory of God appear, if now that all help on earth ſeems to fail us, he from heaven would ſave us? none could then ſhare with him in his praiſe, when none joyned with him in the work: we ſhould then thruſt away all the praiſe from our ſelves, as it were with one hand, and ſay, *Not*
Pſal. 115. 1 *unto us, O Lord*; and as though it were not yet far enough from us, thruſt it yet further off with the other, and againe ſay the ſecond time, *Not unto us, but unto thy name be all the praiſe*: When lanched thus into the deep, out of the ſight of land, and in the midſt of the ſtorm, when nothing appears but Sea and Heaven, ſhould we then by the tempeſt be driven into Harbour? we muſt needs liſt up hands on high, and thankfully ſay, *This Sea did not drown us, becauſe that Heaven ſaved us*: For which end it is, that God oftentimes, either early prevents us with ſalvation before we ever dreamt of it, is up before we went out to work, that we might not ſay we wrought it; or ſome other time ſtayeth long till we be quite wearied out, and gone to bed having done nothing; comes not to his Diſciples till

till the fourth watch of the night, and when they are quite beate out with the ſtorm, that ſo when he comes, he may ſay, *It is I*, and we may not have to ſay otherwiſe, but that it is thou Lord only. Mat. 14. 25 Ver. 27.

5. Laſtly, that as he then may have all the praiſe, ſo that we may learn thereby to have more care how we expoſe our ſelves to ſuch dangers and wounds ever after: This uſe they made of it in their return from *Babylons* captivity, *After all this is come upon us, and thou haſt given ſuch deliverance as this, ſhould we again break thy Commandments? wouldſt thou not be angry with us, till thou hadſt conſumed us? &c.* As if they had ſaid, upon our ſlow recovery, we had need be the more fearful of a relapſe, for if the laſt wound were ſo long in healing, 'ware leſt the next prove not altogether incurable. Ezra 9. 13, 14.

Beloved, ſhould we yet be more ſick, if yet thereby we might be made the more careful to go away and ſin no more, it would be but the healing of a lethargy by a feaver, a greater diſeaſe by a leſſe, and ſo we ſhould have no caſe to blame our heavenly Phyſician, our God. John 5. 14.

2. But what say you to our Governours, under God, our Physicians? enough and oft too-much, as its usual: if the unruly Patient be not cured, the Physician (do he what he can) is wont to be blamed. Noble Senators, what you have been, or are to God and us, we blesse him and you for; and the Lord add to it an hundred fold; but the present day and duty (were there nothing else) forbid the giving of flattering titles to lift you up, who came hither as well as the meaneſt of us to be humbled, and lye low at Gods feet for mercy; and for this purpoſe, the leſs others may, the more I beſeech you, that you your ſelves would make an inquiry, whether there be any thing amiſſe either in balm or Phyſician, in your perſons or actions as men, or as Parliament men, that may be the cauſe? why, after all your care and pains, the health of the daughter of our people is not yet recovered, but rather more endangered? Now the Lord help you in a further ſearch, as into other mens ſins, ſo into your own hearts and wayes, that there may be both wayes a more perfect diſcovery and recovery together,

3. But

3. But let the Phyſician be never ſo skilfull and faithfull, and his phyſick never ſo ſoveraign and uſefull, the Patient yet may rather grow worſe then better, and the whole faulty cauſe be in himſelfe only; and that firſt, either in the nature of his diſeaſe; or ſecondly, in his own miſcarriage of himſelf, whilſt he is under the cure.

1. And firſt, for diſeaſes and wounds, though the balm in it ſelfe ſhould be able to heal all, as we ſaw in the firſt doctrine, yet ſome may be at leaſt longer under the cure, and ſome in the event at laſt prove indeed incurable; as in particular,

Firſt, wounds, when great and deep, and diſeaſes, if more violent and malignant: anſwerable whereunto are great ſins, which cauſe great and deeper wounds, eſpecially when ſinners grow virulent and malicious, they thereby poiſon the wound, and make the ſeaver malignant, and ſo hardly, if at all, recoverable: So *Judah*, when their ſin, (*viz.* Idolatry) was great, and withall they malicious, in wounding and killing Gods Prophets that were ſent to cure them, their caſe then proved incura-

rable, *there was then* (we heard) *no remedy.*

2 Chron. 36.14,15, 16.

It's now our preſent caſe, and as likely to be incurable, if God be not more mercifull: for our ſins, for kind, are very great, and if circumſtances can biggen them, of the largeſt ſize; if their idolatry made them without remedy, ours may well keep us under a longer cure: and the Lord grant it at laſt. For if imbitteredneſs of ſpirit againſt God, his grace, truth, wayes, and ſervants, can make it, I fear me, *Englands* preſent diſeaſe, as much as, if not more then any other Nations, is grown peſtilentially malignant.

Secondly, ſometimes the wound is ſecret, like the *Philiſtims* blind *Emerods*, not ſo eaſily diſcerned; or it's ſome lurking diſeaſe, that is not of a long time diſcovered, and therefore the longer before it be healed: Anſwerable hereunto, are ſecret ſins, not ſuſpected, or at leaſt not diſcovered, and therefore very hardly cured; as *Achans* accurſed thing hid in his Tent, made ſuch a wound in the body of that people, as even *Joſhua's* prayer could not heal, till it was laid open and diſvered.

1 Sam. 5.9.

Joſh. 7.

A fair Item for us, in this day of our

our ſearching into our wound, which will not heal, to take the probe and ſearch yet deeper, whether ſome envenomed arrows head lie not yet hid in it, that hinders the healing of it; I mean ſome ſin or other of this Nation, which hath not yet been diſcovered, or if ſeen, yet over-looked, or at leaſt not openly and ſolemnly confeſſed and bewailed, either in the Parliaments Ordinance, or our Church-aſſemblies: it may be there is, it would be well therefore when we ſee the finger ſwell and rankle, to look a little more narrowly, if there be not ſome thorn or thiſtle in it, which before we minded not, that thus cauſeth and continueth the pain; ſome *Jonah* hid under the Deck, which makes the Sea work, and the ſtorm encreaſe, and row the Mariners as hard as they can, keeps them yet from the haven. Jonah 1.

3. We heard that Chronical diſeaſes were hardly cured, and old ſores heal very ſlowly, eſpecially in old age, and towards winter: Anſwerable whereunto are old ſins long continued in, upon which uſually follow long continued judgements hardly delivered from. There are but two pla-

ces in Scripture that ſpeak of ſinners
Jer. 48. 11. ſetled on their lees, and in both we
Zeph. 1. 12 read of their deep ſinking in judgements.

Do I not here again touch our ſore? and withall point at one cauſe of the ſlow healing of it? we have been (as we think) long in ſuffering, but is it not becauſe we have been longer in ſinning? We that are already almoſt out of breath, ſhould be quite out of all patience, if God and our Governours ſhould be as long in healing of our wounds, as we have been in making them; though in other caſes we know it is ordinary, that the wound is ſooner made then cured, and the ſickneſs eaſilier faln into, then riſen up out of. We that are ſick of new faſhions, are ſtark dead, and grown ſtiffe in retaining old ſins. I fear me, God is now upon an old reckoning with us, he ſpeed us to a good end of it; for the daughter of *Jeremiahs* people, grown old
Ezek 23. 43. in adulteries, when thereupon grown ſick of her filthy diſeaſes, died outright before ſhe recovered.

4. As any old diſeaſes are long in curing, ſo eſpecially thoſe that are hereditary, and ſo become naturall to our

our temper and conſtitution: the ſon inherits more often his Fathers gout or ſtone, then his Lands, and is ſooner rid of the one then of the other. Anſwerable hereunto is the ſin of our nature, either in the generall depravation of it in our firſt Parents, or in ſome more particular veines of it, derived to us from our next progenitors. *David* in ſenſe of that irrecoverable ſickneſs of his child, aſcendeth to the firſt diſtemper of his nature which occaſioned it; and the *Jewes* ſo faſt ſticking to their forefathers ſins, brought judgements that clave as faſt to them, and their poſterity after them. Pſal. 5. 5. Jer. 44. 17 Ver. 21. 22, 23.

O that in waſhing this day with our tears our ſtill-bleeding wounds, we could (as we ſhould every day) weep over our firſt old ſore, acknowledging it to be bad fleſh that is ſo ill to heal, and that ſure out blood is tainted, that continues the quartane thus long, and turns it into a continued fever.

And in particular, that we ſhould have ſome recourſe to our next or more remote forefathers ſins, which we indeed inherit more then their eſtates, and in theſe plundering times

are

are hardlier pluckt from them, then from their inheritances; accounting it piety towards them to be impious againſt God, whileſt we chuſe rather to tread in their ſteps, then to walk in his wayes; their vain, profane, ſuperſtitious, and ſometimes ridiculous cuſtomes and ways we have been born to, and brought up in, and therefore can by no meanes endure to be pluckt from; which I fear God now viſits for, and it may be our poſterity may ſmart for, that the tent may be as deep as the wound. O that theſe Devils that have poſſeſſed us from our youth, may this day go forth with prayer and faſting! Theſe and ſuch like particulars in the diſeaſe may protract the cure; but were there none ſuch, yet,

Matth. 17. 21.

2. In the ſecond place, the diſtempered miſcarriage of the Patient, whilſt under cure, may not only protract it, but even wholly intercept it. And for this, I deſire that in our preſent ſearch, we would carefully enquire after this particular, namely, Whether our not being willing wholly to give up our ſelves to our heavenly Phyſicians ordering and diſpoſal, for our cure, together with

the

the time, way, and means of it. When it came to a [Father, not my will, but thine be done] though (it is true) death enſued, yet it as true, that a glorious reſurrection ſhortly after followed upon it. Matth. 26. 39.

Could we now be but fully meekned under our heavenly Fathers hand, be freely willing to be and to do, to ſuffer and to want whatever our God will, ſo that our heavenly Phyſician may diet us, and our Chirurgeon at his pleaſure bind us, if we were made willing to abſtain from what he forbids, and to do and take whatever he preſcribes, and quietly ſuffer and undergoe what in this his lancing and ſearing of us he inflicts, without making a ſowre face at a bitter potion, I durſt aſſure you, in Gods Name, that either no death would follow upon it, or if the witneſſes, with us, ſhould not yet be ſlain, yet that after the third day there would follow upon it a like happy Reſurrection.

I doubt me, that here I have *unguem in ulcere*, my finger once again upon our preſent malady, and on one main cauſe of the continuance of our miſery, God finds us, (I fear me) as yet

yet an unsubdued people, like the Prophets *wilde Bull in a net*, as im-
Isa. 51. 20. patient to be bound to our better appearance by these cords of affliction, as we were by the sacred ties of his holy commands. We will do, and suffer, and part with as much of our estates and comforts, for God and his cause, as we think fit, (and that with many of us is but little, with some nothing) but not so much as he and it call for: our conclusion with our selves is, that we mean not
Phil. 3. 8. to be so bad husbands as *Paul* was, to lose all for the gaining of Christ, to be so poor or pure, as we fore-see he and his cause will make us, and that makes us leave both him and it together: And from hence, I verily think, in a great measure comes the continuance of that misery which we would shorten, if not prevent.

We are not willing to lie still whilest we are cut and lanced, and therefore our blessed Chirurgeon is enforced to binde us yet faster: we cannot endure to be brought so low, as God would have us; and therefore (it may be) he will have us yet lower: nor to stay so long under his cure, and it may even therefore prove the longer:

we

we love our eaſe more then our health; and therefore may come to be more ſick: nay, the corruption of our wound more then the cleanſing of it, (for old corruptions we love, and an holy reformation we loath) and therefore may expect yet more ſharp abſterſives: we are ſick of our phyſick, and were not ſo much before exaſperated againſt them that made our wounds, as now againſt them that would heal them. It was *Livi's* ſad complaint of his times, that they could endure neither their malady, nor their medicine: the ſame is the unhappineſs of ours; before the Parliament took us in hand, we were ſo ſick, that without cure we could not live; and ſince, we are grown ſo froward, that we will not be cured. Now the good Lord pity us; but muſt we thus die?

Thus much for this firſt uſe of examination, as this [Why is not, &c.] was a queſtion of enquiry.

Let the next be a word of humiliation, as it was a queſtion of expoſtulation, and a bemoaning complaint: and indeed let it be a complaint which we make, not of God, but of our ſelves, that when there is *Uſe 2.*

no

no fault in him, there ſhould lie ſo much guilt on us; his balm provided and aforded, and we not healed. *O thou that art named the houſe of Jacob; is the Spirit of the Lord ſtraitned?* (ſay) have we been ſtraitned in his bowels, or not rather in our own hearts? Are theſe his doings? Look on all that is done, on all the deep bleeding wounds of this poor dying Kingdome; are they deep? And do they indeed ſmart and bleed, and feſter? O look upon them yet again with a ſad heart and wet eye, (they bleed, and ſhould not we weep?) and ſee whoſe doings they are, Gods or ours, as whether the malefactours branding and executing, be his or his Judges; the unhappy childs whipping, his or his fathers; the malefactours in ſinfully deſerving; or the Judges in righteouſly puniſhing; the childs in offending, or the parents in correcting; the deſperate mans in making his wound, or the faithfull Chirurgeons in ſearching it: and let not the juſt Judge bear the blame of the malefactors crime, or the tender Father of the untoward Childs wantonneſs, or the careful Chirurgeon of the diſtempered Patients unrulineſs:

Micah. 2. 7

rulineſs: No thy wayes and thy doings have procured theſe things to thy ſelfe, ſaith God, *Jer.* 4. 18. and *ch.* 2. 17. he dare appeal to them whether they could ſay otherwiſe; Haſt thou not procured this unto thy ſelfe, in that thou haſt forſaken the Lord thy God, when he led thee in the way? The Lord hath not been unwilling to be our God, to be *Englands* God, but we have forſaken him, and that even when he led us in the way, ever ſince he led us in the way out of *Egypt* towards *Canaan*, as far as we got in the firſt Reformation, but eſpecially ſince of late after our recoils backwards towards *Egypt*, he hath been about to lead us the ſecond time in a more direct and full way *Canaan*-ward; have we not ſince this forſaken him, and many of us more then ever turned our backs on him? and whom then ſhall we complain of, for theſe our longer wandrings? of God? no: of our ſelves only, and that in regard both of God, and our ſelves.

1. Firſt, of our ſelves, that we ſhould be ſo cruell to our ſelves, that either for the Popes, or our own ſinful luſts ſake, we ſhould at firſt make ſuch

such deadly wounds, and now more cruelly hinder the cure of them: for
Esther 7.4 as *Esther* said of *Haman*, *that the enemy could not countervail the Kings damage*: so can our lusts, or the Whore of *Babylon* (think you) make the Virgin of *Zion* amends, for thus making her a self-murderer? Now where is the heart of the true English man? of old so zealous of its Nations honour and happiness? where the bowels of a true Christian, *that*
Matth. 5. 44. *should do good to Enemies?* and shall we wound friends? even kill our selves? Is it the daughter of my people in the Text, that God is so tender of? and what is become of her Virgin-tender-heartedness? it was of old a part of *Jeremiahs* Lamen-
Lam. 4. 3, 4 tation, That *the daughter of his people was become cruel like the Ostriches* in the Wilderness, in that they suckled not their children, when in truth the cause was, that they had no milk for them: but may it not then be a sadder note in ours, when the daughter of our people makes her self drunk with her own, and her childrens blood? and (which is worst) cannot be satisfied with it, and therefore takes a course that it should bleed still?

ſtill? Oh, how unlike to her ſelf is the tender daughter of our people, that is become ſo cruel and unnatural! it is not the tender Virgin of *Zion*, but *the cruel men* (ſaith *Solomon*) *that troubles his own fleſh*; nay, the Apoſtle un-manneth him that hates it; yea, the Goſpels tells us, *it was a man poſſeſſed with no leſſe then a legion of devils that cut and wounded himſelf*, *and* (which was more deviliſh) *that cryed out of Chriſt when he came to heal them*: whereby it appears, that there is more then the rage of man, no leſs then Satanical malice and cruelty in this our preſent malady, when we can endure to tear out our own bowels; and what legion of devils hath poſſeſſed us, that we can ſee our dear mother lie gaſping in her gore, and yet more cruelly widen and deepen the wound? and moſt poiſonouſly hinder (at leaſt protract) the cure? O that this day we could abhor our ſelves, that in theſe reſpects we ſhould be 1. thus cruel to our ſelves, 2. and alike injurious to God.

Prov. 11. 17. Eph. 5. 29. Mar. 5. 5, 7, 21

1. In making him thus deadly to wound us, which he would not, hath no heart to, *Lam.* 3. 33. hath no inſtrument of his own for, but muſt hire it,

Iſa.

*Isa.*7.20. accounts it *his ſtrange work*, *Iſa.*28.21. and therefore would be a ſtranger to it: Now then if an earthly father would not willingly make uſe of the rod, why ſhould we enforce our heavenly Father to take the ſword? though we be eruel, yet our God is not; and why then ſhould we make him? 1. In conſtraining him to wound us, when he would not. 2. In hindering him to heal us when he would; we cannot but ſay, that this our woful wound hath divers times been in a fair way, & forwardneſs to be healed, and yet ſuddenly (we know not how) caſt back again, and inflamed more then ever; & what comes this to, but to our Saviors, *I would, and ye would not?* it plainly ſhews, that God hath deſired and furthered, but we have hindered our own healing, and thereby him of the praiſe.

Crudelem Medicum, &c.

Mat.23.37

1. *Of his tender bowels of mercy*, which he moſt delights in, as though they were ſhut up from pitying us, which we know have been ſtrongly yearning toward us.

2. *Of his faithfulneſs*, as though in this our greateſt ſtrait he were wanting to us, who (our conſciences can witneſs) hath never failed us: nay, as though he intended to betray us by enga-

engaging us in his cauſe, and then leaving us, as the *Egyptians* were ready to make a like expoſition of the like caſe, that God for miſchief ſhould *lead out his people to deſtroy them in the wilderneſs*: Whereas thoſe of us that are moſt diſappointed, cannot (I am ſure) ſtand out and ſay, that our faithful God in any thing, wherein he ever engaged us, hath deſerted us. Exod. 3. 12

3. *Of his Power*, as though he were not able to ſave us, the *Egyptians* like gloſs upon the like Text, *Num.* 14. 16. whereas the mighty acts that our eyes of late have ſeen, cannot but convince the moſt either dull or obſtinate, that although by reaſon of our ſinns, it ſhould never be done, yet it never was, nor will be for want of Power in our Almighty God to do it.

4. *Of his Wiſdome*, as appointing means either weak, or improper, or importune, not able, not fit, at leaſt not at this time, to effect it; which was the allegation of the returned *Jews* for their delay, but cannot be for Gods here in the Text, for it was balm, a medicine moſt ſoveraign, *Gileads* balm, an home-bred medicine of their own, and therefore moſt proper; applyed when they were deadly ſick and wounded, Hag. 1. 2.

wounded, and could it be in a fitter time? all which agreed in the courſe which God took, and the means which he hath uſed for our cure; inſtruments moſt precious, admirably fitted for the work, and them of our own brethren, and then when we ſtood in moſt need; and yet if now by reaſon of our ſins, all ſhould miſcarry in the eye of the perverſe world, God and his ſervants ſhall be accounted to have miſtaken, either in the time they were too haſty, the bile was not ripe as yet to be lanced; Popery ſhould have bin ſuffered to have feſtered a little longer, till it had poiſoned all: or in the means, this was not the way; but a *quid pro quo*; nay, of the very cauſe and perſon, diſeaſe and patient, for piety and not popery ſhall then be avouched to have been the diſeaſe; and not the Atheiſt and Papiſt, but the zealous Proteſtant, the true Malignant, and ſo Gods cauſe ſhall be none of his, and ſo God not himſelf; but *ſhall we ſo requite the Lord, O fooliſh people and unwiſe?* becauſe we will be our ſelves, ſhall not God be himſelf? becauſe we will not ſtand to our cauſe, ſhall God deſert his? becauſe will we be deſperate and unthankful, ſhall not he therefore be holy,

Deut. 32. 6

holy, wiſe, juſt, faithful, and merciful? and yet all this, in caſe after all that is done by reaſon of our ſins, we ſhould yet quail, will be called in queſtion; as the unruly patient in hindring his own cure, wrongs indeed himſelf; but withal wounds his Phyſician in his repute for skill or will, faithfulneſſe or love, or ſomething or other that will be thought was wanting: as in caſe *Iſrael* loſe themſelves in the wilderneſs, the fault will be laid on their guide; and yet our caſe will be worſe then that, for there *Moſes* feared that the *Egyptians*, *i. e.* ſtrangers and enemies only would make ſuch perverſe conſtructions, but it is to be feared, that in caſe of our miſcarriages, ſome of the *Iſrael* of God themſelves may be ready to prove ſuch weak Interpreters, that when we have by our ſins poiſoned the wound, even we our ſelves through forwardneſs or unbelief, may be ready to call Gods love, faithfulneſs, power, and wiſdome in queſtion about the cure; and out of unjuſt diſtruſt be ready to ſay, what God here in the Text ſaith by way of juſt complaint. But is there, was there, no balm of *Gilead?* what, no Phyſician there? is there any help in Deut. 28. 9

God,

God, when we find none? any faithfulneſs in him, when no faith in us? *Is*
Pſal. 77. 8. *not his mercy clean gone for ever*, ſeeing our hopes are? *doth not his promiſe fail*, when our expectations do? For ſo indeed ſick children are oft very froward; and thus when we get no good, God gets much diſhonour from us, as well as others; not only *Gileads* balm
Mat. 26. 8. is ſpilt, too precious (as we heard in the beginning) ſo to be loſt; *ad quid perditio hæc?* but alſo *Gileads* chief Phyſician wronged, too good to be ſo ill requited: let us think that Chriſt ſpeaks thus to every one of us, *Amice*
Job. 18. 13 *ut quid me percutis?* friends, but why through your own ſides, doe you wound your beſt friend and Phyſician to the heart, who heartily hath both deſired and endeavoured your healing? Let this above all be our preſent ſhame and griefe, and let it be our greateſt care for ever hereafter ſo to comply with God, and that cure he is yet about, that at laſt, to his praiſe and our own comfort, it may manifeſtly appear to us, and to all, that there hath been balme in *Gilead*, and a faithful Phyſician there, when the
Exo. 15. 26 health of the daughter of our people ſhall be recovered.

Quid ſaxis יהוה פאנו *per Chriſti vulnera*, Amen.

TRINITY COLLEGE LIBRARY CAMBRIDGE

ΘΑΝΑΤΟΚΤΑΣΙΑ.

OR,

DEATH *DISARMED:*

And the GRAVE ſwallowed up in Victory.

A Sermon preached at S. *Maries* in *Cambridge*, Decemb. 22. 1653.

At the publick Funerals of

Dr. HILL,

Late Maſter of Trinity Colledge in that Univerſity.

With a ſhort account of his Life and Death.

To which are added two Sermons more upon the ſame Text, preached afterward in the ſame place.

By ANTHONY TUCKNEY, *D. D.*
Maſter of S *Johns* Colledge in *Cambridge*.

I will ranſom them from the power of the grave, I will redeem them from death: O death, I will be thy plague, O grave, I will be thy deſtruction. Hoſea 13. 14

LONDON,
Printed for *J. Rothwel* at the Fountain and Bear in Gold-ſmiths-row in Cheapſide; And *S. Gellibrand* at the Ball in *Pauls* Church-yard. 1658.